their existence. To all this unseen movement and action the subliminal inner consciousness can open our awareness, for it has a knowledge of it by direct contact, by inner vision, by a psychic sensitiveness; but at present it can only enlighten our obtuse superficiality and outwardness by unexplained warnings, premonitions, attractions and repulsions^ ideas, suggestions, obscure intuitions, the little it can get through imperfectly to the surface. The inner being not only contacts directly and concretely the immediate motive and movement of these universal forces and feels the results of their present action, but it can to a certain extent forecast or see ahead their farther action; there is a greater power in our subliminal parts to overcome the time barrier^ to have the sense or feel the vibration of coming events, of distant happenings, even to look into the future. It is true that this knowledge proper to the subliminal being is not complete; for it is a mixture of knowledge and ignorance and it is capable of erroneous as well as of true perception, since it works not by knowledge by identity, but by a knowledge-through direct contact and this is also a separative knowledge, though more intimate even

in separation
than anything that is commanded by our surface
nature. But the mixed capacity of the inner mental
and vital nature for a greater ignorance as well as a
greater knowledge can be cured by going still deeper
behind it to the psychic entity which supports our
individual life and body. There is indeed a
soul-personality, representative of this entity, already